

**PUÑÑYA KAMMA
KUSALA DHAMMA
AND
THE PATH TO
SOTAPATTHI PALA**

Compiled from discourses by
Most Venerable Maha Pragñaya
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Also, please note that not part of this translation shall be re-translated into sinhala or any other language as such efforts could lead to distortions of the pristine Buddha Dhamma which will result in unfathomable consequences per Sanghabedha Sutta found in the Anguththara Nikaya – Dasaka Nipatha.

February 25th, 2019

ISBN 978-955-4640-02-3

First Edition: March 2019

Publisher: Parama Nibbana Dhammayathanaya

Printed by:

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1. PINA AND KUSAL

You are gifted to be born into this life as a human being and as someone who has the opportunity to listen to pristinely pure *Siri Sattidhamma*. Many people do numerous meritorious deeds (*pinkam* = *puñña kamma*). Others do *kusala* dhamma. In common usage, it seems that these two words, merits (*pina*) and *kusala*, have been assigned distorted meanings. It must be said that *pina* is one thing and *kusala* is another. The following is a quote uttered by the Buddha.

Sabba pāpassa akaranan – kusalassa upasampadā
Sachitta pariyo dapanan – atan Buddhānusāsanā

A clear and pure path to *Nibbana* is prescribed through this stanza. Before Prince Siddhartha Gothama became the *Samma Sambuddha*, people had been familiar with meritorious deeds. At the time of the Buddha, people practiced approximately 64 oriental religions such as Jaina, Upanishad, Veda, Shiva etc., as stated in the *Brahmajala Sutta* expounded by the Buddha. In each of those religions, conventionally, there was an accepted tradition of engaging in meritorious deeds. Its acknowledged that meritorious deeds are taking place during Buddha eras as well as non-Buddha eras. However, a Buddha appears in this world not to teach people only to engage in meritorious deeds but to help people comprehend the condition of “*kusalassa upasampadā*” and achieve the purity of mind by uprooting all *kilesa* (*raga*, *dvesha* and *moha*) and forsaking them. Therefore, *pina* and *kusalassa upasampadā* are two distinctly different activities. They are not the same.

2. KUSALA DHAMMA

The word *kusala* in Magadhi language is comprised of two words. The Magadhi configuration of *ku* + *sala* is as follows. The word *ku* represents defilements. Dirt or *kunu* are, in other words, all *kilesa*. *Kilesa* are mental fabrications of defilements based on *anusaya* and *āsaya*. *Anusaya* and *āsaya* arise due to volitional activities (*sankhāra*) based on *sam* = *san* = *loba*, *dvesha* and *moha* which are presented as three categories for easy comprehension. They are as follows:

1. Bodily/physical volitional action/tendencies (*kaya sankhāra*), verbal volitional actions/tendencies (*vachie sankhāra*) and volitional actions/tendencies arise in the mind (*mano sankhāra*)
2. Past volitional actions/tendencies (*athita sankhāra*), present volitional actions/tendencies (*varthamana sankhāra*) and future volitional actions/tendencies (*anagatha sankhāra*)
3. Deep rooted evil tendencies (*apunyabhisankhāra*), deep rooted *puññya* energy (*puññyabhisankhāra*) and deep-rooted volition for *dhyana* (*anijjabhisankhāra*).

All 9 types of *sankhāra* that are *loba*, *dvesha* and *moha* based cause prolongation of *samsaric* existence and must be uprooted from the mind to attain enlightenment (*Nibbana*).

The word *sala* means shedding off or cleansing. Then, *kusala* means in Magadhi language shedding off all types of *kilesa* and *sankhāra* without harboring them in one's mind (*ku+sala*; *ku*= dirt + *sala*= shedding off). Discarding them from the mind without the possibility for re-emergence is achieved through uprooting the three tendencies *loba*, *dvesha* and *moha* as and when they arise in the mind. As *loba*, *dvesha* and *moha* mental tendencies are gradually uprooted from the mind, the void is to be filled by associating and absorbing *mettan*, *karunan*, *mudithan* and *uppekkha* into the mind. This process facilitates not only the eradication of these three tendencies from the mind but also prevents their re-emergence. When *loba*, *dvesha* and *moha* tendencies dissipate, *mettan*, *karunan*, *mudithan* and *uppekkha* mental qualities get consolidated in the mind. The terms *veetha ragee*, *veetha dveshie* and *veetha mohie* and the words *lobakkháya*, *dveshakkháya*, and *mohakkháya* refer to mental states resulting from gradual uprooting respectively of *loba*, *dvesha* and *moha* tendencies. This essentially means attaining the state of lasting deliverance from *kilesa* (*samma*) or *arahanthood*. This is the workings of *kusala dhamma*.

3. KUSALASSA UPASAMPADĀ

The Magadhi word *kusalassa* is comprised of two words *kusala* + *assa*. The word *kusala* has been described above. In Magadhi language *assa* means to associate. It follows, then that the meaning of *kusalassa* is to associate the process of shedding off *all kilesa / sankhāra* or discarding without harboring them in one's mind.

The word *upasampadā* in Magadhi language is comprised of three words (*upa* + *sam* + *padā*). *Upa* means total dedication. *Sam* represents mental accumulations of *kilesa* by *loba*, *dvesha* and *moha* tendencies. *Padā* means path to identify and discard. Thus, *upasampadā* means dedicated to identifying and discarding defilements caused by *sam*.

By considering *artha*, *dhamma* and *nirutthi*, it can be stated that *pina* denotes a *puñña kamma* whereas *kusala* denotes *kusala dhamma*. Please note the distinction between *kamma* and *dhamma*. The term *kamma* associates with actions that prolong *samsaric* existence whereas *dhamma* associates only with cessation of *samsaric* existence. For these above reasons, *pina* or *puñña kamma* and *kusala* or *kusala dhamma* have distinctly different meanings and thus it is erroneous to use the two words interchangeably or ponder them as the same.

The dhamma, expounded by a Buddha after reaching the Buddhahood, never recommended shunning away from meritorious deeds or *puñña kamma*. In *Nanda sutta*, Buddha stated “Madame Nanda, one must do meritorious deeds”. Buddha never rejected meritorious deeds or merit (*pina*). *Pina* is described as *hadayan punāthi puññan* (*hadayan* = heart; *punāthi* = filled with; *puññan* = merits, *pina* or pleasantness). Neither did the Buddha exclude it, nor did HE drop it or remove it. However, the Buddha clearly and explicitly stated that one will not be able to attain *Nibbana* or achieve 37 attributes (*bodhi-pakshika dhamma*) required to uproot *sam* only by practicing meritorious deeds.

Today, there is a new context added to this theme of *pina* and *kusala*. Some say that there is no necessity to do meritorious deeds, but only by practicing meditation, one can attain *Nibbana*. This position stems from their lack of understanding of the meaning of the Magadhi term *bhāvanā*. Therefore, one must contemplate how *pina*, *kusala*, *sila*, *samadhi*, *pañña* and *bhāvanā* are prescribed into a *patipada* to help attain *Nibbana* and how to complete the *patipadā*. The *patipadā* which helps

one to complete *trisikkha* - *sila*, *samadhi* and *pañña* is comprised of three attributes *sanvara*, *sansindeema* and *samma* which in other words are known as *satara sanvara sila*, *samatha* & *vipassana bhāvanā* along with *ariya attangiko maggo*. All these attributes are necessary not only for the attainment of *Nibbana*, and all four *maga pala*, but also to trigger and stimulate *āsava-khaya gñana* and to eradicate all *kilesa* totally, shedding them through the practice of *anuppāda niroda*, the practice that stops *kilesa* from taking root in the mind. Therefore, the Buddha, during his time, did not throw away any meaningful or beneficial attributes practiced by other religions. These attributes essentially constitute the process of *kusalassa upasampadā*.

The Buddha elucidated to mankind, a “never before heard dhamma”, of which people had no knowledge prior to the enlightenment of the Buddha. This never before heard dhamma was *kusalassa upasampadā*. It means, in other words, dedicated to total removal of roots of defilements by cutting off *sam* through separating, shedding and eradication (*upasampajja viharathi*). Therefore, to experience *kilesa* as *kilesa*, realistically comprehending *kilesa* roots born in the mind, comprehending *akusala* as *akusala*, and *kusala* as *kusala* constitute the essence of the dhamma elucidated by the Buddha.

Kusalan pajanāthi – Kusala mūlan pajanāthi
Akusalan pajanāthi – Akusala mūlan pajanāthi.

These are the four steps that the Buddha elucidated as a guide to attain *Nibbana*. However, HE did not discard or reject meritorious deeds. HE never said not to do such activities. HE only articulated the fact that meritorious deeds alone will not help one to attain *Nibbana*. However, beings with a mind often do many meritorious deeds. Prior to the Buddha era, people were engaged in such activities in return for gains. As clearly portrayed in the *Brahmajala Sutta* promulgated by the Buddha, people do merits in anticipation of reaching the state of brahma, divinity, or to achieve rich royal or mundane prosperity in this life (*dittadhamma vedaneeya*) or in future births. This had been the sole aim of all theosophical religions. All religions believe in a permanent state of brahma, divinity or heaven (theology). According to Buddha desana there is no permanency in any existences of brahma, divinity or heaven. Without meritorious deeds, pleasure (*prasada*) does not arise in the mind. One cannot

experience pleasure, delight (*pramoda*) and bliss (*adimokkha*) in the absence of meritorious deeds. Thus, the Buddha had recommended people to engage in meritorious deeds as a consequential vehicle to attain *Nibbana* by purifying the mind through uprooting tendencies of *kilesa* through the process of *kusalassa*.

3.1. TRANSFORMING PUÑÑYA KAMMA TO KUSALA DHAMMA

The Buddha recommended something that goes beyond *puññya kamma*. To get the maximum benefit of being born in the human realm, it is important to think that whenever a meritorious deed is completed, it must be converted into a meaningful *kusala dhamma*. The Buddha provided a guide on how to convert a completed meritorious deed or *puññya kamma* into *kusala dhamma* as a *patipadā*. This is unique to Buddha dhamma.

Puññya kamma generated through meritorious deeds are helpful in resolving two issues that hinder the attainment of *Nibbana*. These two are past *samsaric* dues and duty to help *samsaric* relatives and friends (those in need) to heal from their existential predicaments.

Therefore, firstly its paramount for one to think of paying all past *samsaric* dues to all those who in this infinite *samsaric* existence until present, had helped one, had any relationship with and had supported one in any way major or minor when doing a *puññya kamma*. Not only past *samsaric* dues can be paid off by extending (*pin pathurava*), dedicating (*pin pihituvā*) and bestowing (*pin anumodana*) *puññya* energy (*puññya=merits*) and be liberated from such relationships but also requesting past relatives and friends to liberate one from their relationships. This is an aspect of *kusalassa upasampadā*.

Secondly, it's necessary to help *samsaric* relatives and friends (those in need) to heal from their existential predicaments. Often, past *samsaric* relatives and friends anticipate that their relative who is born as a human being will transfer *puññya* energy for them to heal. A myriad of relatives and friends from one's past existences who are born in woeful states of *paṭha* (beings who are waiting to receive *puññya* energy) and *butha* (beings who are waiting to be born and receive *puññya* energy) realms wait relentlessly to receive *puññya* energy from their human relatives. Since they cannot perform any *puññya kamma*

by themselves, they necessarily depend on their *samsaric* relatives. Thus, when one is born in the human realm, it becomes one's duty to transfer *puñña* energy for the well-being and healing of past *samsaric* relatives and friends. This transfer of *puñña* energy must also be intended to free them completely from their woeful state of existence. This is also part of the process of *kusalassa upasampadā*.

To facilitate the transfer of *puñña* energy and to secure its reception by past relatives, the meritorious deed must be completed with a mind free of *raga*, *dvesha* and *moha* while flushing one's heart with pleasure (*prasada*) enabling the extension (*pin pathurava*), dedication (*pin pibitwa*) and bestowing (*pin anumodana*) *puñña* energy (*puñña*=merits). The extension, dedication and bestowing of *puñña* energy generated through such an activity must always be intended for those who are in need. These three aspects pave the way for the transformation of *puñña kamma* or meritorious deed into *kusala dhamma*. This transition, if occurred through the principles of gift (*chago*), unfastening from relationship (*patinissaggo*), liberation (*mutthi*), devoid of attachment (*analayo*), without even traces (*assesa*) of *raga* (*viraga*) and ceased wheeling of thoughts (*nirodho*), certainly becomes *kusalassa upasampadā*.

At present more, devotees of Mahayana Buddhism and the so-called Theravada Buddhism in Helabima do meritorious deeds more than ever with ambitious prayers based on expectations to achieve divine-human prosperity, to encounter “*Maître, The Buddha*”, or to become attractive, prosperous and rich like *Visaka, Nanda, Mallika, Sumana* and *Sunanda*”. Making such a statement after a meritorious deed has become a tradition. When devotees complete a meritorious deed at home and the monk did not make a statement in the above context, the devotees believe that this meritorious deed has no meaning.

At present people seems to have adopted the following position that is misleading and erroneous. There are no devoted Buddhists offering alms and performing meritorious deeds in any other country in the world than in this country Sri Lanka (*Siv Helaya*). Its apparent from the so-called Buddhist radio and television media that to a large extent Buddhist devotees are both ignorant and imprudent as evidenced by their anticipation for divine-human prosperity. Therefore, when one does a meritorious deed, one must establish a mind free of defilements. For example, no matter who thinks what, if one builds a ward in a hospital or constructs a building for a school or otherwise contributes to a Buddhist temple, it becomes a

meritorious deed because it was built by spending one's own money. One will inherit its effects and there is no question about it. If one wishes or anticipates some returns on this generated merit, one will receive it as well. Politicians do meritorious deeds to gain votes. This too is a meritorious action, but it remains an aspiration. It delays the attainment of *Nibbana*. Likewise, if one performs meritorious deeds in helping others in the pretext of publicity of name and lineage, *puñña* energy is generated, but there will be no *kusala* due to egotism (*māna*). Thus, it becomes a meritorious deed without possibility of being transformed to *kusala*. One must hence understand that accumulated *puñña* energy will cause one to go adrift between *kāmaloka* and *sugathiloka*. Many others do meritorious deeds not to channel votes or for publicity for the lineage, but with the sole purpose of writing it in a book of merits (*pin potha*) to secure divine - human prosperity, royal prosperity, crop resources and wealth for future births. This too is a wrong approach. Since this results in a pleasurable mental state, what is anticipated could be eventually received. Each time when these kinds of meritorious deeds are performed, it delays *Nibbana* not only because one gets shackled to infinite *samsara* but also causes a prolongation of *samsara*. Therefore, in such cases *puñña* energy will not be translated into *kusala* and there is no *kusalassa upasampadā*.

It must be noted that any actions that cause prolongation of the *samsaric* journey constitute *akusala kamma*. In a similar manner, when one with a mind free of *kilesa* performs a meritorious deed with the intention of detachment (*nissarana*) along with mental purification (*adyasaya*) or helping others through transferring merits within the framework of “*chago patinissaggo muththi analayo*”, generated *puñña* energy can be effectively transferred as intended and such an action translates into *kusala dhamma*. It will be helpful and propel one toward the attainment of *Nibbana*. These things must be contemplated by every person. Thus, it is quite immoral to execute meritorious deeds for publicity, gains, competition, and fashion. At present, people perform competitive *katina* ceremonies which is wrong and immoral. Thus, they constitute not only *akusala kamma*, but they ultimately turn into immoral deeds. Therefore, if one wants to perform meritorious deeds, one must establish a mind free of 3 fetters (*raga*, *dvesha* and *moha*) and then radiate *puñña* energy with determination (*satyak-kriya*) to extend, dedicate and bestow it on all the departed relatives and non-relatives alike, equally and indiscriminately. It follows then that

without performing conventional meritorious deeds or spending a lot of money, one can transfer merits with a mind free of *raga*, *dvesha* and *moha* and turn meritorious actions into *kusala dhamma*; to achieve the intended state of “*Sabba papassa akaranan - kusalassa upasampadā*” by uprooting all *kilesa*.

Thus, it is important to understand that one is compelled to do these erroneous orthodox and customary practices because this nation and Theravada Buddhism embraced them due to the influence of Jaina religion and Mahayana Buddhism. Therefore, they remain as *puñña kamma* but devoid of *kusala dhamma*. Then such activities are not helpful means to attain *Nibbana*. If one understands this, one can perform a meritorious deed in support of uprooting all *kilesa* from the mind and utilize the generated *puñña* energy or mental energy to attain *Nibbana*. It follows then that one must do meritorious deeds in future. However, it must be performed in a manner to fulfil the condition “*Sabba papassa akaranan - kusalassa upasampadā*” and complete *kusala dhamma*. If one executes meritorious deeds with the above knowledge, one’s action will get translated into *kusala dhamma* and if not, it will get translated into *akusala kamma* that prolongs one’s *samsaric* journey infinitely.

4. THE PATH TO SOTĀPATHTHI OR STREAM WINNER STATUS

Through this discourse, I intend to discuss the four factors required to attain the state of *Sotāpaththi* or to become a stream winner along the *dhammanudhamma patipada* (*magga chariya*) as expounded by the Buddha. If a being is born in the human realm and can listen to unadulterated pristine *Siri Sadthdhamma* such a being is able not only to achieve the four prescribed requirements, but also will have the capacity to attain the state of *Sotāpaththi* in this life itself. If such a being abides by the path to *Sotāpaththi*, and treads the path precisely, this being will certainly achieve the state of stream winner. Therefore, all humans must contemplate to reap the true benefits of being a human in this Buddha era by completing the four prescribed necessary requirements needed to attain the *Sotāpaththi* state. Before attempting to reach the four prescribed requirements, one must complete the following 4 necessary preconditions.

4.1. PRECONDITIONS FOR THE PATH OF SOTĀPATHTHI

There are four preconditions to qualify for the path to *Sotāpaththi pala*. They are as follows:

1. *Pathirūpa desa vāsocha*
2. *Pubbecha katha puññāthā*
3. *Atta sammā panidichā*
4. *Ariya saṁcāna dassanan*

Once the above four preconditions are met, such a person must receive the *parathogoshaka prathya* from a *Kalyāna Mitta*. In Magadhi language, *parathogoshaka prathya* means hearing pristinely pure Buddha dhamma (unadulterated) directly through one's ear by sitting within the range of the pure aura (free of *raga*, *dvesha* and *moha*) radiated from a *kalyāna mitta* who essentially has attained *Sotāpaththi pala* or higher level of purity in mental states such as once returner (*sakadāgami*), none returner (*anāgami*) or fully enlightened (*arahant*).

Upon receiving of *parathogoshaka prathya*, the person must complete the four prescribed steps for *Sotāpaththi pala* as indicated below for its attainment.

1. Association of *Kalyāna Mitta*
2. Listen to unadulterated pristine *Siri Sadthdhamma*
3. *Yonisomanasikāraya*
4. Treading the *dhammanudhamma patipada* (*magga chariya*).

Buddhists know that *Samma Sambuddha* and *Pascheke Buddha* will attain all *maga pala* through their own penetrative wisdom without any external assistance. However, for the attainment of Arahath Buddhahood or arahanthood, one must complete the required conditions and tread the path of *Sotāpaththi* and attain its fruition- the “*Sotāpaththi Pala*”, as the first step. Therefore, if one pursues the *magga chariya* to attain *Nibbana*, one must complete the following conditions:

1. *Pathirupa desa vāsocha*
2. *Pubbecha katha puññātha*
3. *Atta sammā panidiccha*
4. *Ariya saḥcāna dassanan*

Firstly, one must understand the meaning of *pathirupa desa vāsocha*. According to Buddha desana the planet earth is divided in to three sectors.

1. *Pathirupa desa*
2. *Aparāparantha*
3. *Sunāparantha*

Pathirupa Desa is the land where the *buddha shakthi* (in Magadhi language the word Buddha is comprised of *Bu+uddha*; *Bu* = *raga bava*, *dvesha bava* and *moha bava*; *bava* = defiling tendencies in the mind; *uddha* = uprooting; and *shakthi* = energy) is centered or concentrated. It's also known as *madya mandala* or center circle. If one can be living in the land which belongs to the center circle or having born in the land which belongs to the center circle or being able to be present on the land at the center circle, one is not only fortunate and blessed but also could get assimilated to the *Buddha shakthi* according to Buddha desana. This is a requirement for one to attain *Sotāpaththi Pala* as stated in the *Maha Parinibbana Sutta*.

If one is born anywhere in the lands identified as *aparāparantha*, such a person can also come to the *pathirupa desa* and obtain the *parathogoshaka prathya* from a *Kalyāna Mitta*. However, lands characterized as *sunāparantha* are places where *Buddha shakthi* can never be obtained. Unless a person who is born and living in *sunāparantha* visits the lands in *madya mandala*, and listens to pristine Buddha dhamma, that person cannot achieve the conditions referred to as *pathirupa desa vāsocha*. If such a person has *pubbecha katha puññāthā* energy, that person can receive *parathogoshaka prathya* from a *Kalyāna Mitta*. Therefore, it is paramount to reflect on the fact that those who are present here and are ready to listen to pristine dhamma have already completed both conditions of *pathirupa desa vāsocha* and *pubbecha katha puññāthā* energy in full.

The third precondition is *attha sammā panidiccha*. If one is willing to be liberated from *sam*, existential (*samsaric*) relationships and egoistic

tendencies/conceit and to listen, tread, and experience the *dhammanudhamma patipadā*, one meets the condition of *attha sammā panidichā*.

Like the above, *ariya saṁcāna dassanan* is another important precondition to be met. This means the receiving *parathogoshaka prathya* and *sammā ditty* direct from a *Kalyāna Mitta* or an *arahanth*. In other words, one must receive the association of a *Kalyāna Mitta* or a noble person (*sadth purusha*) for listening and to gain the knowledge of the four immovable truths (*chatu ariya saṁcā*).

Therefore, it's important to understand the significance of these above 4 conditions. If these four conditions are not completed in full, or not achieved in full, one may not have the capacity or be able to be present at this occasion and listen to pristinely pure Buddha dhamma.

Accordingly, anyone who has completed *pathirupa desa vasocha*, *pubbecha katha puññatha*, *atta sammā panidichā* and *ariya saṁcāna dassanan* which constitute the four primary conditions will be able to complete the four necessary conditions to reach the state of *Sotāpaththi*. The four *Sotāpaththi* conditions are reiterated below. For these who tread the *Sotāpaththi* path, these four conditions or phases become the essentially helpful *dhammanudhamma patipada*. These conditions or phases are not only valid as *Sotāpaththi* conditions but are also essentially the same for the paths for the once returner (*Sakadāgāmi*), none returner (*anāgāmi*) and enlightened (*arahanth*) states. Therefore, one must complete the four phases without fail. The four phases are as follows:

1. Association of *Kalyāna Mitta*
2. Listen to unadulterated pristine *Siri Sadthdhamma*
3. *Yonisomanasikāraya*
4. Treading the *dhammanudhamma patipada* (*magga chariya*).

Two of these conditions must be met through external aid. The other two must have emerged from within and be achieved and experienced within oneself. The two that must be received externally are the association of *Kalyāna Mitta* and the listening to pristinely pure *Siri Sadthdhamma*.

4.2. KALYĀNA MITTA SAMPATHTHI

Kalyāna Mitta is a noble person that tells one how to eradicate *kilesa* or mental tendencies of *raga*, *dvesha* and *moha* defilements. *Kalyāna Mitta* is a resource, and this becomes feasible based on four factors. They are namely:

1. *Kusalan pajanāthi*
2. *Kusala mūlan pajanāthi*
3. *Akusalan pajanāthi*
4. *Akusala mūlan pajanāthi*

In Magadhi language, *pajanāthi* means, one must learn about *kilesa* correctly by questioning and listening. *Kilesa* must be known in terms of *suthā*, *dathā*, *vachithā*, *parichithā*, and *manasikarothā* [(*suthā* = listen from *sutta*; *dathā*=bear in mind; *vachithā* = knowing the meaning in *artha*, *dhamma*, *nirutthi* and *patisambhidhā* or full extent of the meaning; *parichithā* = grasping the meaning in all completeness; *manasikarothā* = think critically and apply) = *abhiññāthang abhiññāya, abhiññāthanthi*]. In these terms, one must gain the understanding on *kusalan pajanāthi*, *kusala mūlan pajanāthi*, *akusalan pajanāthi* and *akusala mūlan pajanāthi*. What do the above four points explain?

One must know *kusala* accurately as *kusala* and experientially identify *kusala mūlaya* accurately as *kusala mūlaya*. Similarly, one must know *akusala* accurately as *akusala* and experientially identify *akusalamūla* accurately as *akusalamūla*. *Akusalamūlaya* means *raga*, *dvesha* and *moha*. *Kusala* means *ragakhāya* (*raga* = lust = 1st guise; *khāya* = eradication = uprooting fully), *dveshakhāya* (*dvesha* = 2nd guise = intolerance or displeasure) and *mohakhāya* (*moha* = conceit or inability to experience reality arising of comparison). In other words, *veetha ragee*, *veetha dveshie* and *veetha mohie kusalamūla* mean mental states of *alobha*, *advesha* and *amoha*. Thus, when a person knows and experiences the states of *raga*, *dvesha*, *moha*, *alobha*, *advesha*, *amoha*, *ragakhāya*, *dveshakhāya* and *mohakhāya* as described through one's penetrative knowledge, it is said that such a person has achieved *tribetukha patisandhi* (*tri* = three; *betukha* = due to reasons; *patisandhi* = strong connection or becoming).

What are these three reasons that lead to such a galvanized mental connection or becoming? *Trihetukaha* are *raga*, *dvesha*, *moha*, *alobha*, *advesha*, *amoha*, *ragakhāya*, *dveshakhāya* and *mohakhāya*. Out of these, there are 3 mental tendencies *raga*, *dvesha* and *moha* contribute not only to mental defilement (*kilesa*) but also to the survival of one's infinite *samsara* or existence. The three mental states or tendencies of *alobha*, *advesha* and *amoha* refer to riddance of lust (*lobha*), riddance of aversion (*dvesha*) and riddance of delusions or mental comparisons (*moha*) resulting in cleansing the mind respectively. Similarly, the three steps of *ragakhāya*, *dveshakhāya* and *mohakhāya* relate to the total removal of the roots of *raga*, *dvesha* and *moha* tendencies. All the above 3 *kilesa* tendencies (defilements) are born in one's own emotional mind (*ċitta santhānaya*). All *anusaya* are born and survive as *āsaya* in the *ċitta santhānaya*. Therefore, one shall develop the skill to recognize the arising of *anusaya* and prevent *anusaya* from settling as *āsaya* (= *gathi* = habits) by cutting loose *raga*, *dvesha* and *moha* mental tendencies before they take root in the *ċitta santhānaya*. Moreover, this skill when practiced, stops wheeling thoughts (*sanchetana*) along the tendencies of *lobha*, *dvesha* and *moha* that lead to *sankhāra*. This method of removing *lobha*, *dvesha* and *moha* from the *ċitta santhānaya* before building up of *sankhāra* is described as *anuppāda-niroda* technique. This is the method that cleanse the mind. Through *anuppāda-niroda* technique, one can cleanse the mind fully by totally uprooting *lobha* (*lobakhāya*), *dvesha* (*dveshakhāya*) and *moha* (*mohakhāya*) without leaving any room for their re-emergence in the mind. The Buddha promulgated this technique as part of the dhamma because it's an attainable action by people with functional minds.

Therefore, one must be determined that *raga*, *dvesha* and *moha* generated in the mind must be eradicated and expelled in full to tread the path of the *dhammanudhamma patipada* which helps one to attain *Nibbana*.

For one to eradicate all *kilesa* as stated above requires the association of *Kalyāna Mitta sampaththi*. *Kalyāna Mitta sampaththi* means the following:

Kalyāna mitta is a being who helps one to know *kilesa* as *kilesa kamma*, and *nikkleshi* (= opposite of *kilesa* = free of *raga*, *dvesha* and *moha*) as *nikkleshi dhamma* and understand that they can be eradicated and must be eradicated beyond any hesitation or reservation.

Similarly, what do the terms *ādikalyāṇangva*, *majjekalyāṇangva* and *pariyosakalyāṇangva* entail?

- *Ādikalyāṇangva* means resurfacing of inherited past *kilesa* in the present moment and lead to afflictions.
- *Majjekalyāṇangva* means *kilesa* that arise repeatedly in the present moment and continue to arise in the present.
- *Pariyosakalyāṇangva* means the *kilesa* that arise and continue repeatedly into the future if their roots remain anchored in the mind.

Therefore, the meaning of the above three terms indicate not only a three-fold recognition but also an understanding of how roots of *kilesa* are born as past, present and future, how *kilesa* are born altogether and how the born *kilesa* become activated in the mind.

This discussion demonstrates the importance of *Kalyāṇa Mitta sampaththi* as the first step toward *Sotāpaththi Pala*.

The four phases stated in the segment 4.2 are mandatory steps not only for the attainment of *Sotāpaththi Pala* in this life but also repetitiously for a person who is born as *Jatha Sothapanna* being (a person who attained *Sothapanna* state in a previous birth and reborn in the human realm) to advance into the next levels of *sakadāgami*, *anāgāmi* and *arahanth maga pala*. However, understanding and experiencing these four steps are essentially helpful conditions for one to attain *Sotāpaththi Pala*.

4.3. LISTENING TO PRISTINE SIRI SADTHDHAMMA

Listening to *Siri Sadthdhamma* means, active listening and comprehending the three *shikha* namely *silā*, *samādhi* and *pañña*, 37 attributes (*sattis bodhipakshika dhamma*) to uproot *raga*, *dvesha* and *moha bava*, *patichcha samuppāda dhamma*, *sandesana*, dichotomy (*dwathavaya*), *tiparivatta* & *chatu ariya saṁva* directly from a *Kalyāṇa Mitta* competent in the unadulterated pristine Buddha Dhamma.

Silā: *sanvaraveema* (disciplining *sam*), *sansindeema* (quietening *sam*), and *sammā* (extinguishing *sam* and be completely free of *loba*, *dvesha* and *moha*),

Samādhi = mental activities (*kāye-kāya*) subside and settle down; *citta* reaches a tranquil state.

Pañña: uncorrupted lucidity arises when *viñāna* (corrupted lucidity) loses its potency and one's mind becomes fully activated with *yonisomanasikāraya* resulting *keriya citta*.

Satthi bodhipakshika dhamma: 37 attributes to uproot *raga*, *dvesha* and *moha bava* (*bava*=tendency)

Patichcha samuppada dhamma: *Pati*=strong + *ichcha*= intense affinity/passion; *sam*= *raga*, *dvesha* and *moha*; *uppada*= emerging and establishing of a new connection or a relationship

Sandesana: *Sam* = *San*= *raga*, *dvesha* and *moha*; *desana*= lecture or a talk

Dwathāvaya; Dichotomy

Tiparivatta: three sides or 3 dimensions or 3 circles

Chatu ariya saṁca: Four Immovable Truths. *Dukkha ariya saṁca*, *Samudaya ariya saṁca*, *Nirodha ariya saṁca*, *Nirodha Gamini Patipadan ariya saṁca*.

This *Kalyāna Mitta sampaththi* could also be received from a well versed competent authentic *Buddha Srāvaka*. Pristinely pure *Siri Sadthdhamma* and *magga chariya* can be received correctly and accurately through an *arahanth* who constitutes *Kalyāna Mitta sampaththi*. Therefore, one becomes qualified to comprehend *chatu ariya saṁca*, *magga chariya* and *sammā ditty* experientially, only when one listens to *Siri Sadthdhamma* from a *Kalyāna Mitta* while receiving *parathogoshaka prathya* and turning one's erroneous worldly attitude/view (*miṁcā ditty*) into *sammā ditty*.

Similarly, one who received *Kalyāna Mitta sampaththi* and *parathogoshaka prathya* in the above described manner, will attain the wisdom of *sothāvadānaye pañna sutamaye gñana*, a level of wisdom known as *buddha gñana* = the wisdom needed to uproot *raga*, *dvesha* and *moha bava*. A person will attain the wisdom of *sothāvadānaye pañna sutamaye gñana* only after listening to *Siri Sadthdhamma* from a *Kalyāna Mitta* while receiving *parathogoshaka prathya* and practically deconditioning the mind from *miṁcā ditty* (erroneous worldly attitude) to *sammā ditty*.

4.4. YONISOMANASIKĀRAYA & AYONISOMANASIKĀRAYA

Considering the above details, a person who comprehended the pristine Noble Buddha Dhamma i.e.: *paticca samuppāda dhamma*, *Sandesana* (the 4 *buddha gñana* terms), *dwathāvaya*, *tiparivatta*, *chatu ariya saṁca*, *satthi bodhi pakshika dhamma*, *sacara satipattāna* and *dasa anussathi*, that person will have the ability to follow the three *sikkhā* i.e., *sila*, *samādhi* and *pañna* in full. One who can fulfil the above two factors will attain the third phase which is *yonisomanasikāraya* or cease to follow blindly the instincts and actions governed by *viñāna*.

For one to operate with *yonisomanasikāraya*, the understanding of the following six terms that characterizes the dhamma is fundamentally important. They are: seeing the formation of *sam* within as causes and effects (*dhammo sandittiko*), ability to rid *kilesa* or *sam* (*raga*, *dvesha* and *moha*) prior to *anusaya* buildup (*akālika*), knowingly able to cut off *kilesa* prior to formation of relationships (*ehi passiko*), free of *kilesa* and ability to remain detached from defilements (*opanaiko* = *upa*+*naiko*; *upa*=dedicated; *naiko*=*neiya*=becoming free of *kilesa* for ever), ability to watch *viñāna* peneratively and remove *kilesa* through realizing the dichotomy (*pachchatan vedi tabbo*), ability to see peneratively and free the mind of *sankhāra* (*viññubeethi*). Without having the *artha*, *dhamma*, *nirutthi* and *patisambhidhā* knowledge of these terms, reciting them would not help one to obtain their benefits. *Artha* *dhamma*, *nirutthi* and *patisambhidhā* (*artha* = meanings at mundane, supramundane, absolute, conventional, practical, *dhamma*, continuity, supportive and unsupportive of nibbana in all 4 indicated areas) *dhamma*= cause and effect of phenomena; *nirutthi*= definition or breakdown of the word to understand the context; *patisambhidhā* =dismember the word into its component words and draw the collective meaning or summary of all words). Therefore, operating with *yonisomanasikāraya* means, one is skillful to identify and recognize mental objects clearly without perplexity and practice wholesome thoughts (*karaneeya*) and prevent unwholesome thoughts (*akaraneeya*) from emerging into action. This practice results in *yathā butha gñāna dassana* or *magge magga gñāna dassana*.

It's important to note the dichotomy of *yonisomanasikāraya* and *ayonisomanasikāraya*. A person without *Kalyāna Mitta sampaththi* and *parabhogoshaka prathya* while lacking *sammā ditty* has no capacity to operate with *yonisomanasikāraya*. Such a person operates with *ayonisomanasikāraya*. A person with *ayonisomanasikāraya* functions through *raga*, *dvesha* and *moha* while continuously forming existential relationships (*samudaya*) as extrapolated in the *Avidya Mūla Paticca Samuppāda*. In other words, the person gets trapped in “*hetun paticca sambuthan*” – (*sambuthan* = *sambhavan* = *samudaya*). Therefore, one who is determined to follow the *magga chariya* must be fully aware of the dichotomy (*dwathāvaya*) of *yonisomanasikāraya* and *ayonisomanasikāraya*.

Acting with *ayonisomanasikāraya* means getting tempted to what is desirable/adorable, clashing with what is appalling/reviled and measuring between adorable and appalling mental objects. Enticed to what is desirable/adorable means grasping (*upadana*) *panchaskandha*. Since what is adorable cannot be endured or sustained

as one anticipates, repulsion or conflict arises while measuring continues between the two mental components leading to continued *moha* and *avijja*. Therefore, when a person acts on *loba*, *dvesha* and *moha* tendencies, such a person functions within the mental frame of *ayonisomanasikāraya* without being able to distinguish good or bad through conventional/ traditional wisdom or to distinguish what is wholesome and unwholesome.

However, a person with *yonisomanasikāraya* is skillful in distinguishing *kilesa* as *kilesa*, *kusala* as *kusala*, *akusala* as *akusala*, *pīna* as *pīna* and *evil* as *evil*. Accordingly, four requisites will be fulfilled in a person with *yonisomanasikāraya*. They are namely the ability to comprehend *puñña kamma* as *puñña kamma*, *pāpa kamma* as *pāpa kamma*, *kusala kamma* as *kusala kamma* and *akusala kamma* as *akusala kamma*. It follows then that such a person will do wholesome deeds (*puñña kriya*) but not unwholesome (*pāpa kriya*) deeds, *kusala* deeds but not *akusala* deeds. Such a person also will tread the *dhhammanudhamma patipada* but not *adhammanudhamma patipada*. Therefore, such a person behaves and acts only within the mental frame of *yonisomanasikāraya*. This person is skillful to recognize *raga*, *dvesha* and *moha* prior to their enactment within self and knows that reacting to them is unworthy or meaningless. This person also knows that there is nothing in the world that can be sustained as *niccha*, *sukha* and *atta*. Further, its understood that clinging to such, or clashing with such or measuring between what is adorable and repulsive does not lead to a meaningful outcome. Therefore, a person with *yonisomanasikāraya* will not cling onto the extremes of what is adorable. This person does not become repulsive or angry or jealous toward what is undesirable or hostile or dissenting. He/she does not measure between what is desirable and undesirable or going a drift with wheeling thoughts.

Further, an inept person always clings to what is desirable, clashes with what is undesirable and measures between what is desirable and undesirable. A person who reacts in the above manner cannot be characterized as a person acting with *yonisomanasikāraya*.

A person who acts with *yonisomanasikāraya* skillfully recognizes and reflects on all mental objects that criss-crosses his/her mind. It enables the person to comprehend the nature of duality of the mental objects while apprising them based on cause and effect principle and associate what is wholesome (*so sathova assa sathi*) and dissociate what is unwholesome (*so sathova passa sathi*).

A person with *yonisomanasikāraya* will always appraise incoming mental objects for their wholesomeness, whether to associate, whether it relieves, unshackles and frees the mind and whether it would provide relief, unshackle and free others minds prior to engaging in bodily, verbal and mental actions. Moreover, such a person will never engage in bodily, verbal or mental actions that would cause psychological/mental abuse (*bingi*), physical abuse (*hinsa*), irresponsible actions (*avāda*), unfair actions (*asādāraṇa*), unjustifiable verbal abuse (*apavāda*) and verbal misdemeanors (*avāḍa*), evil actions (*pāpa kamma*), bewildering actions (*mang mulava*) and any intentional wrong doings toward others.

But, a person with *ayonisomanasikāraya* is not only inconsiderate about above actions and their harmfulness to others but also will engage in any activity irrespective of the damage imposed on others, if its beneficial to self. Such a person is inconsiderate about the future outcome arising from such actions.

A person acting with *yonisomanasikāraya* will not engage in any unwholesome activity leading into results that are unfavorable to self and others. All actions taken are based on wholesome considerations about self and others, universe, environment, the four great elements (*maha buthas*) fluidity (*apo*), heat (*thejo*), motion (*vayo*) and solidity (*patavi*), universal energy and indiscriminate spread of *metta*, *karuṇa*, *muditha* and *uppekkeha* while engaging only in wholesome actions (*karaneeya dhamma*). Therefore, it must be born in one's mind that the *yonisomanasikāraya* must evolve from within oneself. Everyone must clearly understand that *yonisomanasikāraya* cannot be installed within an individual by any external force or an individual external to the person. The sense organs eye, ear, nose tongue, body and mind are under one's own control. They cannot be controlled by others. One with *yonisomanasikāra* mind set is aware whether one's own six sense organs remain disciplined or undisciplined. Such a person knows that these six sense organs must be maintained as disciplined and not undisciplined.

However, a person acting with *ayonisomanasikāraya* remains self-centered and has no fair consideration about others or the world around. Such a person's verbal, mental and bodily actions are governed by his own norms based on *raga*, *dvesha* and *moha*. Though such a person assumes that the things measured and acted upon will be beneficial and wholesome, the person must bear the reproachful consequences and existential debts incurred in the process.

Therefore, when a person acts with *yonisomanasikāra*, such a person can be characterized as being:

Kayena sanvaro sādhu – disciplined in bodily
action through mental
purity

Sādu vacchāya sanvaro – disciplined in verbal
actions through mental
purity

Manasā sanvaro sādhu – disciplined in mental
actions through mental
purity

Sādhu sabbaththa sanvaro – disciplined in all
actions through mental
purity.

Accordingly, such a person has full control and the discipline not only over the six sense organs eye, ear, nose, tongue, body and the mind but also their respective seeing, hearing, smell, taste, tactile sensations and thoughts. Therefore, one must clearly understand that the eye, ear, nose, tongue, body and the mind which are under one's control cannot be managed or controlled by any external Ishwar, Brahma, All Mighty, Devine Beings, a mother, a father, any powerful administrator, a president or a prime minister in this universe. It follows then whether to use the senses disciplined, undisciplined, for the benefit of others or for causing psychological/mental abuse (*bingi*), physical abuse (*hinsa*), irresponsible actions (*avada*), unfair actions (*asādāraṇa*), unjustifiable verbal abuse (*apavāda*) and verbal misdemeanors (*avalāda*), evil actions (*pāpa kamma*), bewildering actions (*mang mulava*) and any intentional wrong doings toward others cannot be decided by any external force. Thus, if one uses the sense organs in a corrupt, undisciplined manner, such a person gets entangled in existential dues (*samsāra naya*), grasps (*upādāna*) five aggregates (*panchaskandha*), generates volitional activities based on *raga*, *dvesha* and *moha* (*sankhāra*), turns into a person who vagabonds a lengthy existential journey (*samsara*) based on evil (*pāpa kamma*) or unwholesome deeds (*akusala kamma*). With a corrupted undisciplined mind, a person will have a difficult time toward transitioning into a *yonisomanasikara* state of mind and as a result the person will end up in dark hellish states of existence (*dugathi loka*).

Therefore, it must be reiterated that if one wants to operate with a *yonisomanasikara* state of mind, one must cleanse one's mind from agency status (*manayathanaya*) into organ status (*manindriya*) by freeing the mind from *raga*, *dvesha* and *moha* mental tendencies. In other words, mind must transition from the state of *kamachchanda* (*kama* + *ichcha* + *anda*; *kama*=*raga* stimulation of the body; *ichcha* = deep mental desire; *anda*= blindly) to the status of being totally detached from *kamachchanda* (*nekkhamma*). *Dvesha* mental tendencies that manifest as aversion, hatred or anger (*vyāpāda*) must be transformed into compassion (*mettan*), helping to remove obstacles to *Nibbana* (*karunan*), appreciative joy (*mudithan*) which are *avyāpāda* states of mind. Similarly, sluggishness and inertia (*thienamiddha*) that infiltrate the mind must be transformed by stimulating the *aloka sañña* (repelling *loka sañña* = *raga*, *dvesha* and *moha* mental gloominess).

When the above transformations occur in the mind, the five hindrances *kamachchanda*, *vyāpāda*, *thienamiddha*, *uddachcha-kukkuchcha* and *vichikichchatavaya* states begin to weaken and fade out for good. [*kamachchanda*=see above; *vyāpāda*=aversion, anger and hatred based mental states; *uddachcha*= *udda*+*ichcha* =undisciplined excitement + due to deep desires) (*kukkuchcha*= *kukku*+*ichcha* = belittling low immoral actions emanating from deep desires; *vichikichchatavaya* = *vi*+*chi*+*ki*+*ichchatavaya*; *vi* = *viñāna*+*chi*=*citta* +*ki*=*kility* or corrupted+ *ichchatavaya*= passion; *vi*=*viñāna* *citta*'s corrupted passion]. This is a provisional suppression through mental tranquility (*samatha*). In other words, this is minimizing *raga*, *dvesha* and *moha* but not their total eradication.

Therefore, one becomes capable of operating with *yonisomanasikāraya* by defeating tendencies of *kamachchanda*, *vyāpāda*, *thienamiddha*, *uddachcha-kukkuchcha* and *vichikichchatavaya* and achieving mental tranquility.

When the above mental states set in, the person has achieved the state of mind that can be characterized as “*yadidan sabba sankhāra samatho*” or all *sankhāra* are provisionally quashed. It also means that the person who acts with *yonisomanasikāraya* is truly treading the path of a stream winner (*sotāpaththi magga*). In such a person all 37 attributes of *bodhipakshika dhamma* [37 *bava* = tendency (*raga*, *dvesha* and *moha bava*) uprooting attributes] begin to get firmly established.

The 37 *bodhipakshika dhamma* are as follows:

<i>Satara Satipattana</i>	= 4
<i>Satara Sampadhana</i>	= 4
<i>Satara Iddhipada</i>	= 4
<i>Pancha Indriya</i>	= 5
<i>Pancha Bala</i>	= 5
<i>Satta Bojjanga</i>	= 7
<i>Ariya Attangiko Maggo</i>	= 8
<hr/>	
Total	= 37

Accordingly, one who practices *dhammanudhamma patipada* or follows the path precisely attains the above 37 states of mental purity gradually and successively by uprooting *raga*, *dvesha* and *moha* while establishing oneself in the emerging *trisikkha* namely *sila*, *samadhi* and *pañña* (*sanvaraveema*, *sansindeema*, and *sam-ma*= enlightened) states of mind.

The completion of the four *sotāpaththi* attributes are necessary conditions helpful in the attainment of *sotāpaththi pala*. One who is treading the noble path of *sotāpaththi* necessarily comes across a myriad of dispiriting impediments compared to an inept (*pruthagjana*) person who lives in the world with *ayonisomanasikāraya*. For individuals who tread the *sotāpaththi magga* and attempt to fulfill the four required conditions, their own mind (*viññāna*) will become the hindrance by not allowing them to achieve the said goals. The reason being, if its allowed, one's *viññāna* will not receive enough food for its sustenance. Thus, *viññāna* attempts to distract and bamboozle the individual from the path through various hindrances through strategic illusory actions (*vanchanika dhamma*). It must be said that such hindrances are experienced only by those who attempt to pursue the *sotāpaththi magga* while following the *dhammanudhamma patipada* and not by inept *pruthagjana* people who grasp the world and the five aggregates (*panchupadanaskanda*) whole heartedly with *raga*, *dvesha* and *moha*. The inept people (*pruthagjana*) consider these hindrances as favorable forces or conditions for continued existence. However, these conditions lead them into hellish realms. For *viññāna*, the hellish realm essentially provides a secured source of existential food for its sustenance. *Viññāna* will continue to breed seeds of *viññāna* (*viññāna beeja*) to secure repeated future survival (*punnabbavo*).

4.4.1. FIVE REFLECTIVE PRACTICES – (*Pancha Vasithā*)

Considering the above, each individual needs to contemplate that the four *sotāpaththi* attributes are paramount for one who is pursuing to complete the *trisiṅgala* of the *dhammanudhamma patipadā*. These initial mentally disruptive barriers, driving thoughts related to *jhānic* tendencies and thoughts governed by *viñāṇa* are common place when one attempts to tread the path to *sotāpaththi*. Thus, a person who is in pursuit of *sotāpaththi*, must carefully examine the mental objects through the reflective/analytical process comprised of the following five steps. They are namely;

1. *Avarjana vasithā* – uncovering the mental object/thought by exploring and understanding it for what it is composed of
2. *Sampajjana vasithā* – understanding its components and constitution of *raga*, *dvesha* and *moha* tendencies that appear in the shades of mental objects that lead to *sanchetana*.
3. *Adishtana vasithā* – determining what is wholesome and unwholesome or what must be associated (*āna*) and what must be dissociated (*pāna*)
4. *Uttana vasithā* – uprooting/cutting off the mental tendencies that must be dissociated and taking in what is to be associated.
5. *Pachchavekkhana vasithā* – once the process is completed check the process and its outcomes.

Moreover, a person who is pursuing *sotāpaththi magga* must be knowledgeable about these five *vasitha* and apply them continuously as needed with attentiveness. The mental objects/thoughts that float in one's mind must receive due diligence for being able to distinguish such thoughts whether to dissociate or associate prior to action. This is the meaning of the Magadhi phrase “*bavethabbancha bāvithā, pabāthabbancha pabeenan*”.

4.5. DHAMMANUDHAMMA PATIPADA

This Magadhi phrase *Dhammanudhamma Patipada* is comprised of 3 words namely *dhamma* + *anu* + *dhamma* and *patipada*. *Dhamma* = cause and effect; *anu* = means newly arising; *patipada*=path or way to follow. This *patipada* is also a *magga chariya* or a way of life for all humans irrespective of cast, creed, religion, ethnicity or the likes. This *magga chariya* can be interpreted

that, as and when one engages with a thought and translates it into an activity, one must essentially appraise the thought and action with cause and effect and *naya-vinaya* i.e. whether this thought/action is harmful to self or others or the environment in which its to be performed. An inept person (*pruthagjana*) appraises physical, verbal, and mental events both internally and externally, through his or her experience in adorability (*priya-manāpa*) and repulsive (*apriya-amanāpa*) scale. This scale differs with each individual and hence unacceptable for universal application. A universally applicable tool shall not entertain any discrimination or an individual bias.

The Buddha elucidated a secure method to appraise one's thoughts and actions beyond one's own adorability (*priya-manāpa*) and repulsiveness (*apriya-amanāpa*) scales. This method or the *magga chariya* promulgated by the Buddha is an appraisal tool that one is supposed to use to determine *karaneeya* or *akaraneeya* nature of one's thoughts and action. If the thought and related action do not promote *loba*, *dvesha* or *moha* while it liberates one with *alobha*, *advasha* and *amoha* and does not bring harm to self or others including environment, then it is a thought and an action that is to be associated. These are known as *karaneeya dhamma*. If the thought or the action promotes *loba*, *dvesha* and *moha* and brings harm to oneself, or others or the environment, such thoughts and actions are to be dissociated or to be rid of. These are termed as *akaraneeya kamma*. How does one become skillful to recognize the nature whether its *karaneeya* or *akaraneeya* when a thought arises in the mind with an action to follow?

The Buddha stated that there is one activity that must be practiced and applied at all times (*æka dhammo bāvitha bahuliekathā*) to all thoughts that emanate in one's mind and their actions to follow. This one activity is the *āna-pāna sathi samādhi bhāvana*. Magadhi term *āna* means to take in or import or to associate. *Pāna* means to eliminate, export or to dissociate. This means *karaneeya* thoughts and action to be taken in or to be associated with. *Akaraneeya* thoughts and actions are the ones that are to be dissociated or eliminated from the mind by cutting them lose. This process of association of *karaneeya dhamma* promotes *alobha*, *advasha* and *amoha* tendencies. *Akaraneeya kamma* lead to *anusaya* and *āsaya* buildup in the mind which form the reservoir for lasting mental tendencies of *loba*, *dvesha* and *moha*. Its important to recognize when getting rid of *akaraneeya kamma*, there arises a mental gap due to their exclusion from the mental sphere. This mental gap must be filled with *karaneeya dhamma* such as *metta*, *karuna*, *muditha*, *uppekkha*, *alobha*, *advasha*, *amoha*, *lobakēhāya*,

dveshakhāya and *mohakhāya* dhamma properties. If left unfilled, the same tendencies will return and reoccupy the mind. For complete mental cleansing of these *sam* tendencies, reequipping the mind with *karaneeya* dhamma is necessary. This is an essential part of *āna-pāna sathi samadhi* practice. In essence, this is the basic workings of Buddha *āna pāna sathi samādhi bhāvanā* that helps one to uproot *loba*, *dvesha* and *moha* and cleanse the mind from defilements. The Buddha *āna-pāna sathi samadhi bhāvanā* is also known as *yuganaddha bhāvanā* because in Buddha *āna pāna sathi samadhi* both *samatha* and *vipassana* applications must be practiced sequentially as appropriate. When a mental object unfolding in the mind and racing through *sanchetanā* toward full excitement (*vemathbathāva*), *āna pāna sathi samadhi practice* can recognize the natural run of the thought process and break the thought circuit and apply the antidote. This process prevents the build up *anusaya* which, if unhindered will transition into *āsaya* (*karma beeja*=seeds of *kamma*). *Asaya* is the food that keeps existential survival (*samsāra*). *Anusaya* that forms can be terminated and prevent from transforming into *āsaya* through the practice of *āna pāna sathi samadhi*.

It's also paramount to gain some insight into *anusaya* and *āsaya*. When a mental object arises in the mind (in the *citta santāna* =emotional mind) based on *rāga*, *dvesha* and *moha*, *citta* begins to wheel along the object, forming a flow of thoughts (*sanchetana*) due to unawareness of the causes and effects of the unfolding thought (*ayonisomanasikāraya*) giving rise to *viññāna* energy further leading to *anusaya* (*anu+ saya*; *anu*=new; *saya*=reservoir=pool) and *āsaya* (*ā+saya*; *ā*=already in) that constitute the driving force for one's continued existential survival (*samsāra*). When a mental object is snared with *ichcha*, a latent mental tendency known as *kamachchanda* takes root. (*Kamachchanda*=*kama+ichcha+anda*; *kama*=undisciplined stimulation of the body; *ichcha*=snared with affinity/passion, *anda*= blind). Due to *dvesha* arising from repulsiveness about the object, a latent mental tendency known as *vyāpāda* arises. The arisen *kamachchanda* and *vyāpāda* lead to a third tendency known as *thienamiddha*. *Thienamiddha* (*Thiena+middha* = *thiena*=sluggishness, *middha*= inebriation) is caused by *raga* and *dvesha*. These three latent tendencies cause the evolution of a 4th tendency known as *uddachcha-kukkuchcha*. The Magadhi meaning of *uddachcha-kukkuchcha* is as follows: *Uddachcha* = *udda+ichcha* = undisciplined excitement due to deep desires; *kukkuchcha*= *kukku+ichcha* = belittling low immoral actions emanating from *dvesha*. When all four of the above latent and subtle tendencies get activated, a fifth subtle mental tendency known as *vichikichchatavaya* arises. In Magadhi *vichikichchatavaya* can be

described as follows: *Vichikichchatavaya* = *vi+chi+ki+icchataavaya*; *vi* = *viñāna* + *chi* = *citta* + *ki* = *kility* or corrupted + *icchataavaya* = affinity/passion). These 5 subtle mental tendencies give rise to a systemic undisciplined stimulation of the sensory network resulting in *salayathananika ratava*. In Magadhi *Salāyathanika ratāva* refers to: *Salāyathanika ratāva* = *salā+ayathananika*; *salā*=six; *āyathanika* sensor organs network; *ratava*=systemic coordination. This systemic coordination leads to *āsaya* (*kamma beeja*) if the process runs uninterrupted. By failing to prevent *anusaya* from building up, a relationship will be formed, and it leads to a *sankatha* as a result of *loba*, *dvesha* and *moha* based mental processing known as *sankhāra*. A *sankatha* is explained as a conditioned ingrained *attitude* or a *concept* in applied language.

In order to break *anusaya* from becoming *āsaya*, one needs to investigate the arisen mental object and *sanchetana* with *yonisomanasikāraya* for clearly identifying its root whether the thought is based-on *rāga*, *dvesha* or *moha* and this is the commencement of *āna pāna sathi samādhi* practice. When one can recognize the emotional excitement/obsession (*vemaththathāvaya*) that is evolving, the person will be able to skillfully identify its root. Once the root is identified through *yonisomanasikāraya*, one needs to follow the appropriate path through the *āna pāna sathi samādhi* practice as to what *samatha* component and what *vipassana* component to apply depending on the root cause.

4.5.1. FOR *RAGA/PRIYA (LOBA)* MENTAL OBJECTS:

If the mental object is arisen from *raga* (*loba*) root, one must get the *raga citta* settled from excitement (*cittāvega* and resulting *vemaththathāvaya* = obsession by contemplating *asubānussathi* (*asuba+anus+sathi*; *asuba*=disparaging outcomes; *anu*=newly; *sathi*= appraised on cause and effect along with *naya-vinaya* impact) either through reflections on elemental constitutions of the object (*dathu manasikaraya*) or how the object/corporeality falls into its separate components after death (*navaseevathika pabbaya*) and get the mind to comprehend the true nature of the mental object and allow the mind to settle down from further wheeling thoughts (*sanchetana*). Once settled from excitement (*samatha*) and the *citta* (emotional mind) becomes relatively tranquil, one must replace the arisen *raga* tendency (*loba*) with *alobha citta* and remove the root cause of *loba*. This process is also known as *āna-pāna sathi samādhi* taught by the Buddha. In other word, it's the removal of *sam* based

akaraneeya activities and replace them with *karaneeya dhamma* in the *ċitta santhānaya*. This practice cleanses the mind. Over time this practice will thwart re-emergence of *loba ċitta* for good. The process *āna-pāna sathi samādhī* does not stop here as one must remove the root cause of *lobha* for ever. Once the mind is settled after obsessive excitement (*vemaththathāvaya*) caused by *lobha*, one must follow step 2 of the process namely *maranānussathi* practice.

4.5.2. FOR *APRIYA (DVESHA)* MENTAL OBJECTS:

If the mental object is arisen from roots of aversion or hatred (*dvesha* = 2nd guise of *lobha*), one must get the *dvesha* mind settled from excitement (*ċittāvega* = emotional impulses and *vemaththathāvaya* = obsession) by contemplating unbound compassion or *ariya metta anussathi* through reflections on *mettan*, *karunan*, *mudithan* and *uppekkha* as appropriate. This enables the mind to comprehend the true nature of the mental object while allowing it to settle down from further wheeling thoughts (*sanchetana*).

Mettan: unbound compassion toward all being without discrimination

Karunan: removal of hurdles to support the path to *Nibbana* on behalf of self or others

Mudithan: appreciative joy in success of others

Uppekkha: facing all vicissitudes of life with calmness and without being traumatized

Once settled (*samatha*) from excitement and the mind becomes relatively tranquil, one must replace the arisen intolerant or repulsive mind-set (*dvesha*) with a tolerant or none repulsive mind-set (*advessa ċitta*) thereby removing the root cause of *dvesha*. This process is also known as *āna-pāna sathi samādhī bhāvanā* taught by the Buddha.

One must break away from the traditional practice of *metta* meditation based on *satva-pudgala saññā* (perception of corporeality as an entity defined as I, me and mine) that encompasses the perception of the person as *niccha*, *sukha* and *attha*. Content in traditional *metta bhāvanā* runs as “may I be well; may my parents be well” and so on are no part of boundless absolute *metta bhāvanā*. Traditional *metta bhāvanā* contributes to the strengthening of egotism (*asbmīmanaya*) and the belief in a soul. One must break away from such incorrect conventional practices of *metta bhāvanā* and learn to practice the below given boundless absolute *mettānussathi*.

May All beings in all the worlds and I be:

- well through liberation from the four unendurable hellish realms by attaining stream winner status (*Sotapathi pala*)
- healthy through eradicating the unhealthy *kama-raga patiga* based *kilesa* by attaining once returner status (*Sakadāgāmi pala*)
- alleviated from mundane wholesomeness (*armisa suvaya*) and realized supramundane wholesomeness (*niramisa suvaya*) by attaining none returner status (*Anāgāmi pala*)
- liberated from all *samsaric* afflictions (*dukkha*) forever by attaining enlightenment or *Nibbana* (*Arāhanth pala*)

May all beings heal from absolute *Nibbana*!

May all beings heal from absolute *Nibbana*!

May all beings heal from absolute *Nibbana*!

Boundless absolute *mettā* that the Buddha recommended is an effective tool of the highest order to get the mind settled toward tranquility (*samatha*) when excited through the *vemaththathāvaya* created by *apriya/dvesha* mental states that will lead to aversion, hatred, anger and violence if unhindered. *Mettānussathi* is the exact antidote of aversion, anger, hatred and the like arising in the mind. However, the application of *mettānussathi* must occur as and when the *citta* begins to get excited with *apriya* mental object and not too long after the arising of wheeling thoughts leading to *anusaya* and *sankhāra* (*kamma beeja*). Once *anusaya* and *sankhāra* are formed and landed as *āsaya*, they cannot be reversed with *mettānussathi* or any other *anussathi*. Once formed and a relationship is established, it will be expired over time by itself as indicated by the Buddha words *vaya dhamma sankhāra* or *yan kinchi samudaya dhamman - sabbanthan niroda dhamman*. This means all *sankhāra* will expire by themselves over time.

One is able to recognize the excitement caused by *vemaththathāvaya* through the heat and burning that stream through the corporeality. When *vemaththathāvaya* extends through the body and mind, *anusaya* emerges in the mind that operates with *ayonisomanasikāraya*. *Anusaya* will be transformed into *āsaya*.

Even if the wheeling thoughts ravage the mind, one should be able to break the cycle of aversion/anger by the application of unbound *mettānussathi* as it will hinder the evolution of further *sankhāra* (*kamma beeja*) and sedimenting as *āsaya*. Grasping the moment of arising of

apriya/rejecting tendency, that means before reacting mentally or making *sanchetana*, one will be able to douse the flames of conflict (*sanchetana*) instantly and prevent *anusaya* from taking root and subsequently getting transformed as *āsaya*. By intervening with *mettānussathi* one can break the cycle of *sankhāra* prior to ripening them into *anusaya* and *āsaya* through the application of *anuppada niroda* practice.

Mettānussathi will lead to mental tranquility that creates a mental atmosphere enabling the subsequent removal of the roots of *dvesha* or the 2nd guise through the application of *maranānussathi*.

Over time the above discussed practices will thwart re-emergence of *loba citta* and *dvesha citta* for good. The process of *āna-pāna sathi samādhi* does not stop here as one must remove the root causes of *lobha* and *dvesha* for ever. Once mind is settled after the excitement (*vemaththathāraya*) caused by *raga/loba* or *apriya/dvesha*, one must follow step 2 of the process namely *maranānussathi* practice.

4.5.3. MARANĀNUSSATHI PRACTICE

Humans with *ayonisomanasikāraya* wholeheartedly accept that everything they sense through their eye, ear, nose, tongue, body and mind are entities that often satisfy their senses not only with pleasant (*niccha*), wholesome feelings (*sukha*) but also, they identify such things as their own and as owners of such (*atta*). However, they fail to see the reality about what they see, hear, smell, taste, feel and think due to ignorance catered by *ayonisomanasikāraya*. The world that is known to them have rather *anichcha*, *dukkha* and *anatta* outcomes as opposed to deeply ingrained conditioned perceptions of *niccha*, *sukha* and *atta*. Therefore, this discrepancy creates conflicts or afflictions within the mind that cannot be resolved without *yonisomanasikāraya*. This deeply anchored perception in *niccha*, *sukha* and *atta* are associated with the manifestation of desire (*loba*), repulsion (*dvesha*) and comparison between *priya* (=likes) and *apriya* (=dislikes), which is *moha*. This deeply ingrained conditioning with *niccha*, *sukha* and *atta* perceptions can be crushed for ever for the purpose of enlightenment only by adopting the counter perceptions of *anichcha*, *dukkha* and *anatta*, which is reality. For getting rid of *niccha*, *sukha* and *atta* from the *citta*, the Buddha recommends the practice of *maranānussathi*.

Practicing *maranānussathi*, one needs to uproot 3 solidly conditioned perceptions namely *niccha*, *sukha* and *atta* that are deeply ingrained in the mind. They represent and manifest as profound passion to hold on to an object which is perceived as pleasant (*niccha sañña*), feeling good about this pleasantness which is perceived as long lasting (*sukha sañña*) and identifying this pleasantness (object) as I, me, or mine attitude to own it or to bring it under one's own control without recognizing its continuous transformation (*atta sañña*) respectively. These three subtle conditioned perceptions are not only deeply anchored in the mind but also are associated with conditioned tendencies of *raga*, *dvesha* and *moha*. Getting rid of these three subtle perceptions (*sañña*) that remain concealed or latent in the *citta santhanaya* cannot be completed with ordinary methods. They must be uprooted by practicing *maranānussathi*. Once uprooted the freeing up mental space cannot be left vacant. The gap must be filled and conditioned with realistic perceptions of *anniccha*, *dukkha* and *anatta*. Thus, *maranānussathi* is practiced in the following manner.

Uprooting of unwholesome perceptions occur when one replaces the arising unwholesome perception with its antidote.

Anichchānu passie viharathi, niccha sañña pajahathi
Dukkhanupassie viharathi, sukha sañña pajahathi
Anatthanupassie viharathi, attha sañña pajahathi
 =

Anichchānu passie viharathi, niccha sañña pajahathi. This means in Magadhi the following: Negation of *Ichcha* = *Na+iccha*. Due to Magadhi grammar rules it becomes *Anichcha*.

(*An+ichcha+anu+passie vi+harathi, ni+iccha sañña paja+bathi*) =

Ani+iccha = opposite of *niccha* perception;

Anu+passie = new + termination;

Vi+harathi = separate and shed off;

Niccha = lasting passion which is conditioned and ingrained;

Sañña = perception;

Pajahathi = clarify and uproot

When a *raga* object arises in the mind, the conditioned *niccha* perception (passion) toward this mental object, it gets grasped and a relationship is formed. One must comprehend this from within that this *niccha* perception of the object is not long lasting as it gets transformed inevitably (*anichcha*). This means what is perceived as *niccha* essentially turns into *anichcha*. When this experience begins to sink in and through penetrative wisdom, one is able to fathom that the conditioned *niccha* perceptions about desirable objects as

undesirable objects cannot be maintained forever. As practice matures, the strength of the conditioned perceptions of *niccha* as stated above begin to collapse gradually and finally get crushed without room for re-emergence if this practice of *āna-pāna sathi samādhi* continued.

Dukkhanupassie viharathi, sukkha sañña pajahathi: This means in Magadhi the following:

Dukkha+anu+passie vi+harathi; sukkha sañña pajahathi

Dukkha = opposite of *sukha*;

Anu+passie = newly arising + termination;

Vi+harathi = separate and shedding off;

Sukha = conditioned for lasting comfort which is ingrained;

Sañña = perception;

Pajahathi = clarify and uproot

This above phrase relates to how the conditioned perception of *niccha* and *sukha* (*sañña*), a conditioned mental state, leads to *dukkha sañña*. One must comprehend that the perception of the object is not long lasting as it cannot be maintained according to one's expectation (*anichcha*) because they get transformed inevitably. This transformation leads to discontent (*dukkha*) or to the 2nd guise of *niccha*, which is intolerance or repulsion (*dukkha* or *dvesha*). This means what is perceived as *niccha* and *sukha* essentially get transformed and this transformation lead to the feeling of discontentment (*dukkha*) or difficult to endure. One comes to the comprehension that all composite matters end up in *dukkha* (*sabbe sankhāra dukkhāthi*). When this experience begins to sink in and through penetrative wisdom, one is able to fathom that the *niccha* and *sukha* perceptions about desirable and undesirable objects cannot be maintained forever as everything that is perceived as *sukha*, ends up in *dukkha*. As practice matures, the strength of the conditioned perceptions of *sukha* as stated above begin to collapse gradually and finally get crushed and replaced with the new realistic perception without leaving room for re-emergence of the previous mental state if this practice of *āna-pāna sathi samādhi* continued.

Anatthānupassie viharathi, attha sañña pajahathi: This means in Magadhi the following:

Anattha+anu+passie vi+harathi, attha + sañña paja+bathi

Anattha = opposite of *attha*;

Anu+passie = newly arising + termination;

Vi+harathi = separate and shed off;

Attha = conditioned for believing in control of all mental objects;

Sañña = perception;

Pajahathi = clarify and uproot

This step refers to the conditioned perception over mental objects as if one is in control or possession as I, me or mine (*attha sañña*) that is perceived as *niccha* and *sukha*. This conditioning is futile as things cannot be controlled as one wished for. When failing to control mental objects from transitioning, it causes emotional bewilderment or to feel helpless and powerless against inevitable transformation (*viparinama*). An ignorant mind (*ayonisomanasikara*) will always appraise and perceive mental objects that result in feeling (*assādo*) as I, me or mine (*atta sañña*) without being aware of their inevitable transformation. This continuous transformation lead to helplessness, powerlessness, bewilderment and depression emanating from the breakdown of the conditioned perception that everything is *niccha*, *sukha* and remains under one's own control and long lasting. This is the perception of *attha* or *attha sañña*. Though described separately, *niccha*, *sukha* and *attha* perceived simultaneously and instantly. This outcome directly impacts one's feelings (*assādo*). *Assādo* constitutes the perception of I, me or mine along with the perception of ownership (*maññathavaya*) or the controlling attitude. By comprehending the fact that what is owned within the mind as I, me or mine cannot be retained as one pleases and always subject to inevitable transformation. This helps one to comprehend that there is no purpose or point in holding on to any grasped mental objects as "I, me, mine or under my control". Further, one sees that this stance I, me or mine as an illusion. There is nothing that lasts a moment. This conditioned perception of ownership of I, me or mine (*atta sañña*) as stated above begin to collapse gradually and finally get crushed without leaving any room for re-emergence if the practice of *āna-pāna sathi samādhi* continued.

The above practice to crush the 3 perceptions of *niccha*, *sukha* and *atta* are defined as *maranānussathi bhāvanā* that essentially crush three solidly conditioned subtle mental states known as *niccha*, *sukha* and *attha sañña*. Once the uprooting occurs successfully, one will experience it from within.

4.5.4. BUDDHĀNUSSATHI PRACTICE

When the mind is settled and become tranquil with *samatha bhāvanā* through *mettānussathi* or *asubhānussathi* whichever is appropriate for the situation, the mind is ready or qualified to proceed with *vipassana bhāvanā*

to uproot the *kilesa* defilements emanating from *loba*, *dvesha* and *moha*. As discussed earlier, once the mind is tranquil, one is able to explore the roots of defilements and identify the root cause and remove it through the practice of *maranānussathi*. If one fails to complete *maranānussathi* successfully, then the *buddhānussathi* will not fall into place. *Buddhānussathi* is not something that can be coerced to follow. It occurs when conditions are favourable. *Maranānussathi* is a necessary precondition for *buddhānussathi* that is attained as a result of the successful *maranānussathi* practice. When *maranānussathi* has progressed successfully, one will recognize the relief that arise from within.

Nissaranānupassie viharathi, assādan pajabathi
Virāganupassie viharathi, rāgan pajabathi
Nirodānupassie viharathi, samudayan pajabathi
Patinissagānupassie viharathi, sabbupadi pajabathi

For Magadhi meanings of the above read below :

Nissaranānupassie viharathi, assādan pajabathi

Nissaranā+anu+passie; vi+harathi, assādan paja+hathi ;

Nissarana = getting unshackled from emotions through appraisal of cause and effect or letting go with *yonisomanasikāraya*.

Vi+harathi = *Vi*=separation;

Harathi= shed off.

Assādan=feelings/emotions;

Pajabathi= clarify and uproot

Virāganupassie viharathi, rāgan pajabathi;

Virāga+anupassie + vi+harathi, rāgan+ paja+hathi;

Virāga=free of *raga*;

Anu= newly;

Passie= selective discarding;

Vi=separation;

Harathi= shed off/drop off,

Rāgan= passion/ affinity;

Pajabathi= clarify and uproot

Nirodānupassie viharathi, samudayan pajabathi

Niroda+anu+passie; vi+harathi, sam+udayan pajabathi;

Niroda= cessation of wheeling thoughts;

Anu= newly;

Passie= selective discarding;

Vi=separation;

Harathi= shed off/drop off,

Sam= evolving a relationship through *loba*, *dvesha* and *moha*;

Udayan= born

Pajahathi= clarify and uproot

Patinissagānupassie viharathi, sabbupadi pajahathi

Pati+*nissagga*+ *ānu*+*passie*; *vi*+*harathi*; *sabbupadi*=*sabba*+*upadi*; *paj*+*ahathi*

Pati=strong or deep;

Nissagga=total detachment=letting go based on *yonisomanasikāraya*;

Anu= newly;

Passie= selective discarding;

Vi=separation;

Harathi= shed off/ drop off;

Sabba=all;

Upadi=grasping

Pajahathi= clarify and uproot

Summarizing the above, it can be understood that depletion of the effect of *assādo* leads to loosening of *ashmimanaya*. *Ashmimanaya* emanates from *ichcha*, *patichcha*, *nichcha*, *abichcha*, *uddachcha-kukkuchcha*, *lābichcha*, *pāpichcha*, *manichcha*. This means *ashmimanaya* arise from *assādo* or emotions. As a result of *maranānussathi*, *raga* arising from *assādo* gets unshackled from the mind while transitioning the mind to become *veetha rage*, *veetha dveshie* and *veetha mohie*. This process results in the cessation of new existential relationships for *samsaric* continuity. Furthermore, this results in the cessation of all *samsaric* continuity for ever by attaining either *Samma Sam Buddhahood*, *Pascheka Buddhahood* or *Arabanthood*.

Buddhānussathi has 4 attributes that accompany and gets fulfilled by virtue of the *āna pāna sathi samādhi*. When *loba* and *dvesha* transforms into *alobha* and *advesha* and through the collapse of the unrealistically conditioned *nichcha*, *sukha* and *atta sañña* about the *satva-pudgala* existence as one firm unit along with the world of all *upadaya rūpa*, the realistic mental conditioning of *anichcha*, *dukkha* and *anatta sañña* evolves as a new mind-set leading to a lasting attitudinal transformation. This is the result of adhering to the *dhammanudhamma patipada*. If uprooting of the old impure mind set conditioned by defilements is successful, one will recognize from within that the *raga* (*lobha*) or *dvesha* tendencies do arise in the mind but they have no impact any longer. This means the *raga* objects or *dvesha* objects arising in the mind will not lead to wheeling thoughts (*sanchetana*) or volition (*sankhāra*).

Though *raga* or *dvesha* tendencies arise in the mind, they have lost their potency to proceed to *sanchetana*. As a result, they cannot gain the emotional momentum to establish relationships that feeds into the *samsaric* existence. This *āna-pāna sathi* practice is known as *anuppada niroda* mental cleansing.

5. SOTĀPATHTHI MAGA & PALA

It follows then, for one to attain *sotāpaththi pala* by treading *sotāpaththi magga*, one must complete the four attributes or tread the prescribed *magga patipadā*.

Unless one has attained *sotāpaththi pala*, one will not have the skillfulness or the wisdom of the reflections of the past practices (*pachchavekkhana vasitha*) detailed by the Buddha. Those who are still treading the path (up to *arabanth pala*) do not possess this level of wisdom to apply the *pachchavekkha* practice as explained above.

One who is treading the path gives up or letting go of immoral, evil and unwholesome thoughts as and when they surface in the mind. Letting go of such thoughts leads one to detach (*niroda*) from relationships or connections based on *sam* which has helped until now to sustain the infinite *samsaric* existence. In the process one comprehends the state of

“*yan kinchi samudaya dhamman – sabbanthan niroda dhamman*”
“Any phenomenon or relationship that is *sam* based – all such dhammas are terminable”

Therefore, everyone must be aware that this is the proficiency attained when one transitions from *sotāpaththi magga* to *sotāpaththi pala*.

There is another point that must be raised. One who tenaciously and successively treads the path of *sotāpaththi* will certainly end the journey with *sotāpaththi pala*. It's a definite outcome. This can be explained through an example that the Buddha used to provide clarity of this phenomenon. If one understands this example, one can comprehend the process of how one attains or transitions into *sotāpaththi pala*.

Assume for a moment that there is a river that one must cross over. *Kāma orga* (*kama*=*raga* stimulation of the body; *orga*=strong innate current/force), *bava orga* (*bava*= *raga*, *dvesha* & *moha* tendency), *ditty orga* (*ditty*= inner view/solidly anchored attitudes about corporeality

as a being) and *avijjā orga* (*avijja*= ignorance based forces) that are stumbling block on the path to *sotāpaththi pala* are compared to the unanticipated obstacles that one meets while crossing the river. If one intends to cross the river, one must go to the river bank and start crossing the river inch by inch by overcoming obstacles as and when they occur and land on the opposite bank even by holding on to a branch or some support on the shore. This example is analogous to the attainment of *sotāpaththi pala*.

If one worships and prays to the river with the hope to somehow miraculously land on the other shore, it will not happen. In a similar manner, one who is not treading the path to *sotāpaththi maga* practically, is like a person who is not making a serious attempt to cross the river. Said more bluntly, a person who gets into a bathing suit stands on the river bank worshipping, praying and hoping “please god, may I be on the other bank or may the opposite bank of the river come to me, for me to cross the river” and so on and expects to land on the other shore without making a serious attempt practically, will never land on the other shore. For one to cross the river, one must be practical and embark on the journey of crossing the river. First one must be determined with *adishtana vasitha* and set foot in the river. This is the first step. The second step is to set the second foot also in the river and start inching forward with the same level of determination. When inching toward the opposite shore, one will encounter unexpected under currents described earlier as the four obstacles in the path to *sotāpaththi*. Its inevitable that one who wants to end the *samsaric* existence will encounter *kama orga*, *bava orga*, *ditty orga* and *avijja orga* along the path to *sotāpaththi*. The barriers on the path can be numerous. One will encounter these four types of barriers only when attempting to cross the river of *samsara*. Once the person is in the river with determination to cross over, he skillfully figures out a landing point on the other bank. One with a determined goal to reach the other bank will energetically encounter various evil *orga* and if possible, utilize them to his advantage and be transitioned into a person who is committed to cross the river and reach the landing point. This is mainly because of the *adishtana* and *uttana vasitha*.

Therefore, everyone must bear in mind that one who is treading the path to *sotāpaththi* is like one who is crossing the river an inch at a time. Such a person is not sitting on the river bank with the hope somehow to cross the river miraculously. Similarly, a person who

prays, worships statues or trees and hopes to attain *Nibbana*, will not secure the anticipated results. Its unfathomable that such a person is on the path to *sotāpaththi*. Further, a person who is familiar with the path but doesn't practically tread it, will not become a person who is on the path to *sotāpaththi*. Therefore, to be on the path to *sotāpaththi* one must set both feet in the river and overcome all the barriers that are being encountered as *orga* (*kama orga*, *bava orga*, *ditty orga* and *avijja orga*) while striving to reach the landing point identified on the opposite bank. Such a person with *adishtana vasitha* will not return or retreat from the task. He is ready to beat all the *orga* barriers through firm determination and reach the opposite bank while holding on to the goal even with some help from the river bank. Such a person may utilize and draw energy even from the *orga* as means to reach the goal.

It's also important to note that the same process and barriers (*orga*) that have been discussed with regards to the path to *sotāpaththi* remain as common barriers when reaching all four *magga pala* - once returner (*Sakadāgāmi*) none returner (*anāgāmi*) and enlightened (*arahanth*) states. This means similar obstacles (*orga*) are encountered when advancing on the path to enlightenment. All such evil undercurrents are confronted, and their energy can be used to attain *Nibbana*. It's like the situation when the boat goes belly up mid-river due to under currents, the determined boatman will manage to sit on the belly and cross the river. Likewise, one will be able to utilize the energy from evil undercurrents while crossing the river of *samsara* and reach the destination on the opposite bank by sailing across all four *ariya* states described and reap the *magga pala*. This effort is defined as *samma vayama*.

Therefore, its paramount to bear in mind that the most important activities are to complete the four attributes of *sotāpaththi*. This is because their completion constitutes the first and the last step toward full enlightenment (*Nibbana*). Why? One who has attained *sotāpaththi pala* crossing the strong innate barriers, has gotten rid of 3 fetters or defilements in the process of mental cleansing. They are namely

1. *saccāya ditty* = (*sac+cāya+ditty*; *Sac* = one's own; *Cāya* = mental actions and reactions; *ditty*= vision or view) *Saccāya ditty* is 20-fold: I, me, mine & in my control attitudes with regards to corporeality (*rūpa*), feelings (*vedanā*), perceptions (*sanna*), volitional activities (*sankhāra*) and *viñāna*.

2. *Vichikichchā* = *vi+chi+ki+icchā*; *vi* = *viñāna+chi=ċitta* + *ki=kility* or corrupted + *icchā*= passion; *vi=viñāna ċitta's* corrupted passion.
3. *Seelavatha parāmāsa*: *Seelab+vatha= Seela* – observance; *vatha*-belief; *parāmāsa* = *parama+āmāsa* – *parama* =unique, *āmāsa*=food (believing in none realistic/metaphysical ideas, methods & actions as food for spiritual guidance).

Such a person has been liberated from the above three mind sets (*ditty*). Now such an individual can be categorized as *patisothagamie* person. Furthermore, such a person is protected by the dhamma itself. Therefore, such a person is equipped to the condition

“*dhammo have rakkathi – dhamma charie*”

“is protected by the dhamma – one who treads the path”

Such a person who abides by the dhamma is supported by universal energy to complete the rest of the *magga pala*. Therefore, a person that has attained *sotāpaththi pala* will complete the journey of enlightenment according to

“*niyatha sambodhi parāyanaya*”

“automatically secured uprooting of *raga, dvesha* and *moha bava* in the process”

and be free from hellish realms forever. This person will certainly reach *arahanth pala* and end *samsaric* journey by attaining arahanthood. Therefore, *sotāpaththi pala* is the breakthrough hurdle on the path to full enlightenment (*Nibbana*).

6. SOTĀPATHTHI PALA & BEYOND

A careful follow up of Buddha desana will help one to discover that the Buddha desana are intended to help one to attain *sotāpaththi pala* through comprehending the dhamma. Why is it so? This is because the remaining three states (once returner (*Sakadāgāmi*), none returner (*anāgāmi*) and full enlightenment (*arahanth*) toward experiencing *Nibbana* will occur automatically in accordance with the dhamma phenomenon and as a result of previously accumulated *kusala dhamma* or *pubbecha katha puññatha* energy. This means one shall not fear once one attains *sotāpaththi pala*. Such a person will certainly end his/her *samsaric* journey by attaining *arahanth pala*. The dhamma

phenomenon will safeguard such a person from evil and unwholesome deeds while prevents from being born into hellish realms. It's a universal phenomenon. Such a person will necessarily strive toward *arahant pala* or *Nibbana*. Thus, anything that drives toward hellish realms will not occur with a person who has attained *sotāpaththi pala* now or in future.

Further one must note another vital aspect. It's the most important aspect. The person that has attained *sotāpaththi pala* still encounters *raga*, *dvesha* and *moha* in some ways. These tendencies remain active in such a person. However, this person recognizes and experientially knows *raga* as *raga*, *dvesha* as *dvesha* and *moha* as *moha*.

It's for this reason, that such a person is recognized as having achieved *dhmmo sandittiko* frame of mind. Though such a person may act or react based on *raga*, *dvesha* and *moha* due to prior habituated tendencies, he/she may not commit new evil deeds or *pāpa kamma* that will lead to hellish realms while strengthening the journey into the *samsāra*. Therefore, a person that has attained *sotāpaththi pala* will reach *Nibbana* through *niyatha sambodhi parāyanaya* and always strive toward the attainment of *Nibbana* which in other words is crossing the ocean of *samsāra* for good. Such a person steadily treads the *dhmmannudhamma patipadā*. For these reasons, its vital for everyone to understand the *sotāpaththi* attributes to some extent. To understand *sotāpaththi* attributes, one must actively listen to *Siri Sadthdhamma* and attempt to seek clarification and comprehend the following:

- What does *Kalyāna Mitta Sampaththi* mean?
- What is *parathogoshaka prathya* and *sammā ditty* acquired through *Kalyāna Mitta Sampaththi*?
- What does pristinely pure *Siri Sadthdhamma* mean?
- What does treading the *dhmmannudhamma patipadā* mean?

If a human being intends to be free or break away from this infinite *samsāra* which is fired up with eleven conflagrations such as passion (*raga*), 2nd guise or aversion (*dvesha*), births (*jāthi*), deaths (*marana*), decay (*jarā*), worry and anxiety (*sokha*), grief-stricken (*parideva*), physical distress (*dukkha*), depression and melancholy (*domanassa*), extreme despair (*upayasa*) and fury or wrath (*aditto*), and be liberated from these eleven fires, he/she must necessarily attain *sotāpaththi pala* as the first step. Through the attainment of *sotāpaththi pala*, one will be liberated from *dukkha* and secure the landing on the path to

Nibbana. Therefore, anyone who attains the *Arabhath Buddhahood* first and foremost attains *sotāpaththi pala*. Thereafter, he/she completes that paths of once returner (*sakadāgāmi*), none returner (*anāgāmi*) and arahanthood (*arahanth*) respectively, sequentially and achieve the *pala* to end the path of *samsāric* existence.

For two specific individuals *sotāpaththi pala*, *sakadāgāmi pala*, *anāgāmi pala* and *arahanth pala* can be completed and attained instantly. These two are *Sammā Sambuddha* and *Pascheke Buddha* that become Buddha through own penetrative wisdom (*pañña*) and mental strength. A *Sammā Sambuddha* appears in the world by the end of a none Buddha era = *abuddhothpada kālaya*. *Abuddhothpada kālaya* is a long period of time when Buddhas and their teachings are unavailable to human and divine beings. A *Pascheke Buddha*, who attains Buddhahood instantly through penetrative wisdom and own mental strengths attains *sotāpaththi pala* followed by once returner, none returner and arahanthood stages respectively will be born during an *abuddhothpada kālaya*. The attainment of the four *magga pala* occurs instantly without any gap between them. All 3 dimensional or 4 dimensional states of wisdom (*trivijja gñāna*) attained instantly when completing all 4 *maga pala*. Both *Pascheke Buddha* and *Sammā Sambuddha* complete the 4 *maga* and 4 *pala* instantly with no gap in between their attainment.

The *Sammā Sambuddha Siddhartha Gothama* from mid night to the last quarter of the morning of the *Vesak* full moon day realized all *trivijja gñāna*, attained all four *maga pala* and became the *Sammā Sambuddha*.

However, those who become *arabhath buddha* through *arahanth pala* will sequentially complete the 4 *pala*. For some, it may be a short and for others it may be a long time toward the full attainment as *Arabhath Buddha* unlike the *Sammā Sambuddha* or *Pascheke Buddha*. Once one attains *sotāpaththi pala*, it's possible that one may attain *arahanthood* after several life times as a human or a divine being. It also could be a long time in between for a person who attained *sotāpaththi pala* before attaining *arahanthood* as indicated in *Janawasabha Sutta* *Sammā Sambuddha* and *Pascheke Buddha* attain Nibbana through all four stages of enlightenment instantly without any external help or without any laps in time in between each *maga pala*.

Therefore, everyone must be thinking that *sotāpaththi maga* and *sotāpaththi pala* are necessary breakthroughs (*kadaima*) and thus must be strived to penetrate barriers to *sotāpaththi*.

Further, may this *Siri Sadthdhamma* desana in front of the noble *Keeri Vehera* (present day *Kiri Vehera* at *Tissamaharamaya*) while receiving *parathogoshaka prathya* and acquiring *sammā ditty* be helpful toward the completion of the four *sotāpaththi attributes*, attain *Sammā Vimukthi* and be liberated from this perilous *samsāric* existence.

Sadhu!

Sadhu!

Sadhu!